



Social Progress

Concern—A Christian Responsibility

John C. Bennett

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Social Progress

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FROM THIS VANTAGE POINT . . .

Introducing Gayraud Wilmore



WE ARE happy to announce that Rev. Gayraud Wilmore will join the staff of the Department of Social Education and Action December, 1955.

For the last three years, Mr. Wilmore has served successfully as a regional secretary of the Student Christian Movement. He has been working with student groups on college and university campuses in the Middle Atlantic region. Prior to his present work he was minister of the Second Presbyterian Church

of West Chester, Pennsylvania.

After three years of service in the Army, Mr. Wilmore received his B.A. and B.D. from Lincoln University and Lincoln Seminary and his M.A. from the School of Religion at Temple University. He has had a continuing interest in industrial relations and intercultural activities. He has unusual skill as a speaker and writer and as a group leader.

Mr. Wilmore will work with presbytery and synod leaders of social education and action in developing area programs and in encouraging social action in local churches. This is an important service to which the Department has been unable to give adequate attention heretofore. Mr. Wilmore will also work with other members of the staff of the Department in developing the all-around program of social education and action. He lives with his wife and three children in Glen Mills, a suburb of Philadelphia.

"Integration" Begins at Home

AS MORE and more presbyteries consider the historic Report of the General Council (adopted by the 167th General Assembly and printed in July SOCIAL PROGRESS, p. 12) stating it to be the policy of our Church that every congregation shall be inclusive in its membership, the concrete *action* taken by presbyteries and local churches becomes particularly important lest the Report become "just another resolution."

The July issue of *Social Progress Bulletin*, which goes to all presbytery SEA committee chairmen, suggested that presbytery's council assign the Report not merely to the SEA committee, but to *all* presbytery committees and agencies having a stake in carrying out the spirit of the policy it enunciates. This would include such groups as church extension committees and the trustees of presbytery, as well as various presbytery-related institutions such as homes for the aged. It would *particularly* include the committee on evangelism as it considers strategy, counsel, and guidance for local churches.

As presbyteries adopt the recommendations of the General Council's Report and refer them to local churches for action, the temptation to ask that the Report merely be read from the pulpit will be strong. In many churches this will accomplish little, in a few churches it may actually be harmful. In any case, if the Report is read from the pulpit, an appropriate context should by all means be supplied—such as the long history of General Assembly statements, the increasing number of inclusive Presbyterian churches (one out of ten in 1950, uncounted others since then), the naturalness of such a policy for a Christian church of which Christ is the head, the unanimity of position of other denominational groups. A well-studied and thoughtfully presented sermon would provide an appropriate context and sharpen the meaning of the Report.

The real implementation of the Report in the local church, however, will come only as the various groups in the congregation's organized program study it carefully, discuss what it means for *them*, and put committees to work to carry out its provisions. This study and discussion should begin with the *session*, which can then with confidence and integrity *direct* other groups in the church to do likewise and *report back* as to their intention.

For example, the Report has strong implications for the various fellowship groups—women's association and circles, men's chapter, Westminster Fellowship, young adults and married couples, church school. All should be confronted with the necessity of what the Report means for *them*, their membership and their program.

Session's committee on evangelism will certainly regard the Report as having special meaning for them. It is, after all, a document that deals with the Church's policy and practice of evangelism. Not least in their consideration might be the indoctrination of calling teams.

A provocative pamphlet, prepared jointly by the Division of Evangelism and the Department of Social Education and Action, will be available after January 1. It will deal with a local church's calling committee and the situation that develops because one of the callers is physically blind. When this young man sees the meaning of evangelism more clearly than his sighted colleagues, a decision is precipitated.

The Report of the General Council concretizes what has long been the concern of our Church. It will be meaningful in the local church or not at all.

Incident in Mississippi

MEN of good will are concerned about recent developments, with sinister overtones, in Holmes County, Mississippi.

In Holmes County is located the Providence Co-operative Farm, an interracial project launched twenty years ago by Reinhold Niebuhr, Sherwood Eddy, and William Scarlett, with Sam Franklin as its director. The work is now supervised by Dr. David Minter, son of a Southern Presbyterian minister, and Mr. A. E. Cox. Mrs. Cox, a nurse, is the daughter of Presbyterian missionaries in Japan. The project includes a medical clinic which serves sharecropper families on a strictly interracial basis. The Cox and Minter children attend school in Tchula, nine miles away.

One night in the last week of September a "protest" meeting was held in Tchula attended by some four hundred citizens. Dr. Minter and Mr. Cox attended "for their own good." Testimony was presented to support charges that they were "working against segregation." In "defense" the two men bluntly declared that they thought segregation to be unchristian. Then, by

a vote of 400 to 2, Mr. Cox and Dr. Minter and their families were ordered to give up their work and leave the county.

It should be noted that the Till tragedy occurred in an adjoining county.

While these things are happening in one section of the country, it is good to note the attention that newspapers have given to a Methodist church in Connecticut, a white congregation, which has welcomed a Negro minister.

The Refugee Resettlement Program

MANY delays and difficulties have hampered the Refugee Resettlement Program in which our churches, through the Presbyterian Resettlement Committee, have an important stake.

The program now is under way, at least to the extent that there is need for assurances for refugee families. If your church has not undertaken to sponsor a refugee or a refugee family, now is the time for it to do so. Get in touch with your presbytery committee for information or write directly to the Presbyterian Refugee Resettlement Committee at 156 Fifth Avenue, New York 10, New York. It should be noted that the requirements pertaining to jobs for refugees have been eased so as to greatly facilitate the program.

Would your church be interested in helping refugees who are both English-speaking and Presbyterian? Escapees from Red China, now located in Hong Kong, fill the bill. Indeed, these Chinese families are the *only* refugees for whom English is a "native" language and who are part of our Presbyterian fellowship.

—Clifford Earle
Margaret Kuhn
H. B. Sissel

Concern—A Christian Responsibility

By JOHN C. BENNETT, *Professor of Christian Theology and Ethics and Dean of the Faculty at Union Theological Seminary, New York City*

If you were to ask yourself why you have a concern to take seriously your responsibility as a Christian movement, you could well give the following answer. The most abstract reason is that the Christian faith is a faith that is oriented to the problems of human history. It is not a religion of eternity alone, for God is involved in time. He is Lord of history, of nations, and of events.

When you become more concrete, you could say something like this: What we know about persons and about the things that affect their welfare makes us realize that love for the neighbor must lead us to do what we can to make institutions more just, to enable all groups in society to be free from poverty, unemployment, war, from discrimination on account of race, and from pressures that threaten the freedom of mind and spirit.

Each one of us has many functions, and we cannot separate our responsibilities as Christians from our responsibilities as citizens or as participants in economic life. During the past fifty years most of the segments of the Church have come to accept responsibility not only for individual souls but also for institutions and for our whole corporate life. But, more than that, they have interpreted that responsibility in terms of a critical attitude toward existing institutions, in terms of some real identification with the groups that have been exploited or neglected by society, in terms of a real remaking of social structures for the sake of economic justice and freedom.

In American Protestantism the tendency that stressed these social concerns was called the social gos-

This is the third of a series of addresses by Dr. Bennett at the Twentieth National Convention of the Y.W.C.A., April, 1955. These addresses, along with one by Dr. Rollo May, well-known psychologist and president of the New York Psychological Association, have been printed in a pamphlet, *Our Faith and Ourselves Today*. Copies of the pamphlet are available from Publication Services, National Board, Y.W.C.A., 600 Lexington Avenue, New York 22, New York. Price: single copies, 50 cents; 10, \$4.50; 20 or more, 40 cents each.

pel; but the same concerns were expressed in other segments of the Church, not least in the Roman Catholic Church in those countries that have become industrialized. One of the great figures in the whole modern period in the remaking of Christian attitudes toward society was Pope Leo XIII; and in more recent days perhaps the greatest figure in the Protestant world was not an American, but the late Archbishop of Canterbury, William Temple.

Let me just give you one indication of the trend that I am referring to; it is from the development of the World Council of Churches, the federation of most of the Protestant Churches in the world.

At the Amsterdam Assembly of the World Council in 1948, the whole assembly was divided into four sections, and of these sections two dealt explicitly with the problems of social structure, with international relations, with economic and social justice.

At the recent World Assembly in Evanston, the whole assembly was divided into six sections. Three of these six sections dealt explicitly with these same issues; one of them was a new one that considered problems of racial justice. And there was a section that dealt with the work of the layman in the world.

Now, the interesting thing is that while there has been a good deal of criticism of the World Council, for this reason or that, from outside, I

have not known of any considerable section of the constituency of the World Council that has assumed that it was inappropriate for it to give so much attention to social problems in these great assemblies.

So much is reasonably clear: the claims of the social concern of Christians are beyond dispute. Your movement and many of our American churches have been strongly committed to what I have called the social gospel, and the main impulse of this social gospel is certainly as valid as ever; and yet in this decade some changes in emphasis and method and some changes in the theological frame for our action are necessary.

I want to mention briefly two of these changes. In the first place, we are in a period where all-out crusades for this or that social program are no longer relevant or convincing. We cannot merely get behind a social program, a political movement, and push and push, because we see more clearly than perhaps we ourselves saw twenty years ago, and more clearly than many of our predecessors saw, that it is possible to push too far in one direction.

I am afraid of what I am saying because I know that many people are so aware that they may push too far that they do not push at all. A generation that never knew the social gospel in the older form is in danger of knowing only the inhibitions against doing anything. And yet it is

true that the day of single-track solutions is gone. We should not care less, but we should be more discriminating, and this is not easy.

I can remember the 1930's very well, and I suspect many of you can remember them also. During most of that decade it was easy for many of us to assume that the more collectivism we had, the more action by the Federal government in dealing with economic life, the better. It seemed at that time that our economy was at a dead end. It is hard for us to reconstruct that situation in our minds, even though we lived through it and vaguely remember it.

Today we know that it is more important to be discriminating about the roles of the Federal government, of state and local governments, of private initiative, and of voluntary co-operative action. There are technical issues here about which we should not dogmatize, and there are also very delicate issues concerning human responses, psychological and cultural issues, concerning which we must feel our way and concerning which nobody knows very much, although they are the very ones about which people are most confident in their judgments. But just as we must not say to ourselves, "The more collectivism, the better," so we must not say to ourselves, "The more free enterprise, the better."

Today, that one-sided stress upon free enterprise has become the American dogma. I don't know how much

the Y.W.C.A. feels this, but there is tremendous pressure upon the churches from a rather small group of people in our country who assume that somehow the Christian faith is to be identified with absolute, unqualified free enterprise.

We must realize that the state is often the one agency that has both the over-all jurisdiction and the power to deal with large-scale problems on which the freedom, as well as the security, of major segments of the population depend. It is a great mistake, and I think that it is the characteristic American mistake today, to associate private enterprise alone with freedom, and the state alone with control, for the state often can free people from control by large centers of private economic power, by the tyranny of circumstance, and by the impersonal forces of the business cycle.

On this subject, opinions, in considerable measure, depend upon the positions that various people occupy in society. People with strong opinions often develop pretentious ideologies to defend these positions, and may claim religious support for these positions, and quote their own experts to support these positions. But within the Church and within the Y.W.C.A., is it not possible to break through these ideological defenses and to deal with these problems without having our minds closed in advance by dogmas from the right or left?

A second change that has come over the world and that greatly affects our attitude toward social action is that we can no longer be carried along by a wave of optimism. We must face the fact that in our world progress is not secure, nor is it endlessly cumulative and dependable.

There is no place here for dogmatic pessimism, much less cynicism or fatalism; but no longer can we make a religion out of our belief in progress. Every social gain that is made will be threatened. That is one thing we can be sure about, unless we can all forget our knowledge of nuclear weapons, unless somehow we lose the capacity to control one another the way men today have learned to control society, particularly under totalitarian regimes. Unless these things are forgotten or lost, which they won't be, I'm afraid there will always be a threat to our advances. And this means that our morale must be sustained by something more than the enthusiasm that is engendered by prospects of success, or the enthusiasm that comes from the conviction that we are all moving toward an ideal society in this world.

Our morale ultimately must be sustained by faith in God rather than by hope for progress, by faith that, in spite of appearances, God will not be defeated even by tyranny or war.

Today there are many Christians and countries facing oppression; and they feel very close to war, for either they have sustained the ravages of war or they are near the places where war may break out. These Christians often demonstrate to us that Christianity is no mere fair-weather religion, that it in some ways becomes most meaningful when there are these terrible odds. I sometimes wish I could say to my friends in these situations that they must not allow the particular limitations under which they labor at the moment to slant their theology so that they discourage people who live in other circumstances from doing what they themselves cannot do. There is danger that they may make a universal virtue out of their own necessity. What is needed is constant interaction between Christians who occupy very different circumstances in the world.

It is possible still to carry the burden of social responsibility even though we cannot be buoyed up by the enthusiasm that comes from the sight of shining goals. When you know that there are great risks and no easy solutions, when neither dollars nor American know-how are enough to guarantee success, when resolution and discrimination are required rather than the zest of the crusader, then we have a real spiritual problem. We know that this will be our problem for a long time.

I do not like this any better than you do. In common with many of you I am in part a disappointed child

of earlier crusades, but these are the conditions of our life that I must accept.

Correction Through Action

Now, I shall try to suggest a few points where American Christians have a special responsibility to correct tendencies in their own country, or in the policies of their own country.

In the first place, we can help ourselves and others to become more aware of the way the world appears to hundreds of millions of people who are just beginning to emerge from a situation in which poverty and political subjection were taken for granted as inevitable.

I have said many negative things about contemporary events. Let us not forget the enormous possibilities for good in the rising of the peoples of Asia. They have risen against the imperialistic powers of the West, against the arrogance of the white man, and against their own feudal masters. This vast upheaval of the peoples was not created by Communism, but the Communists have known how to take advantage of it. In some places, of course, especially in China, they have perverted it. When we think about Communism, the final thing that we should emphasize is the sheer tragedy of it. It has

been possible for a movement that makes glowing promises, which are often sincerely believed, to pervert the struggles for justice so that out of them has come a tyranny more oppressive because it is more efficient than perhaps any that has preceded it. The deepest problem here for us is a certain lack of awareness among ourselves and among our people. Here we are—sitting on top of the world, afraid of almost any change anywhere, armed with nuclear bombs—judging vast nations by the extent to which they are willing to be a part of our defense system and not by the resources for freedom in their national life.

In the second place, we can work directly for a more balanced foreign policy, a foreign policy that, while never losing sight of the need for military power, will be broad enough to take account of the need of a constructive alternative to Communism.

I know there will be some difference of opinion here; but I agree with those who say that if there were no considerable military power in the free world, every free nation would

be subject to Communist blackmail all the time. I think that this is true—a tragic fact; but we must not be so obsessed by that fact that we see nothing else, for military power by itself cannot solve any of the problems that make nations vulnerable to the propaganda and the conspiratorial tactics of Communism. An imaginative economic and social program is, in the long run, more important than military power.

Can we not think of American policy as having two goals: one, the prevention of the spread of totalitarianism in the world, and the other, the prevention of a third world war? These two goals are equally important, for if we get the war, then, after the war, we are likely to get the totalitarianism also.

A bold policy that takes full account of the power and the wiles of Communism and yet shows that our country understands the aspirations of the people to whom Communism is a temptation and that we are not governed chiefly by fear and by considerations of military strategy—such a bold policy is what is needed today. This is the sort of thing that depends upon a new spirit, a new imagination, a new awareness, which the churches and the Y.W.C.A. should certainly help to provide.

A third area where we can see quite clearly a Christian responsibility is the area of race relations. Here what we ought to do is much

clearer than it is in economic life or amidst the dilemmas of the cold war. This is an area where, increasingly, the right things are being said by our churches, by the Supreme Court.

The perception of the Justices of the Supreme Court, which came after decades of thinking about this by people in America who have been concerned about this problem, the perception that segregation is itself a form of unjust discrimination, is the most momentous thing in the Supreme Court decision. And yet this is an area in which it is most difficult for a community to make a move. The farther one gets from a concrete situation, the bolder and the sounder the words. In spite of the great difficulties that lie ahead before segregation is overcome in schools, church, and community (Will it be overcome in school before it is overcome in church?), is it not true to say that in the sphere of race relations there is a greater degree of moral sensitivity than ever before? This perhaps is something to be weighed in the balance over against those types of experiences that make people say we are in a period of great moral decline.

Then, in the fourth place, my final suggestion about our social responsibility has to do with the problem of freedom and conformity in our own country.

Perhaps we have passed the peak
(Continued on page 22)

A Political Scientist Takes SEA'S Pulse

by GORDON L. SHULL, *Instructor of Political Science,
Wooster College, Wooster, Ohio*

IN JUNE, 1954, a major synod appropriated \$280 for a special study of social education and action in the synod. The following pages report some of the findings of that study.

This report is based on two questionnaires. The first was sent to the 260 ministers in the synod who served the same churches from January, 1953, to January, 1955. One hundred and ninety-nine ministers returned the questionnaire. These ministers serve nearly two fifths of the churches, and more than half of the Presbyterians, in the synod. The data gleaned from the questionnaires show some important facts about a large number of churches and may be roughly indicative of the churches as a whole in some respects; but it must be emphasized that this is not a "scientific sample."

Figures on the following pages must not be multiplied by two and

one half in an effort to get an accurate picture of the synod as a whole. For example, the 61 ministers who did not return the questionnaire were probably less interested in social education and action—taken together—than those who returned it; this lack of interest was probably reflected in their ministry. Furthermore, ministers stay longer in larger churches than in smaller ones; therefore this report is "weighted" on the side of the larger churches.

The questionnaire was prepared in consultation with the Field Director, the synod executive, and the national Social Education and Action staff. However, this does not necessarily mean that they approved everything contained therein. I must take full responsibility for that.

In the questionnaire, ministers were asked to report the names and addresses of the chairmen of their officially delegated SEA committees

Here is a facts-of-life report on the state of social education and action during a two-year period in 199 churches in one of our larger synods. Its realism may shock SOCIAL PROGRESS readers. This report is a small excerpt from a scholarly dissertation prepared by the author for a doctorate in political science, entitled *The Presbyterian Church in American Politics—A Study in Contemporary Church-State Relations*. The study endeavors to describe the ways in which our Church takes part in the making of public policy. Other selections will appear in future issues of SOCIAL PROGRESS.

(if any). A second questionnaire was sent to these chairmen, inquiring about their activities.

Since this was a synod-sponsored study, every effort was made to take into account the established policy of the Presbyterian Church in the U.S.A., as set forth in the statements of the General Assembly and the synod. As I understand these statements, they express the belief that the Church—including the local church—must scrutinize social questions in the light of Christian teachings about the will of God and the duty of man; that each church ought to have an SEA committee to encourage such scrutiny. These judicatories have themselves taken positions on many social issues; but the Presbyterian position, reiterated many times, is that the whole truth is given to no man or assembly, that therefore the social pronouncements

are “advisory and ministerial” rather than mandatory, and that churches should not hesitate to voice contrary convictions.

A final word should be said about the interpretation of the findings reported herein. They do not “tell the whole story”; that would be impossible. Any questionnaire—even with “catchall” questions—will miss some vitally significant activities. It is entirely possible that some ministers were extremely active and influential in the area of social education and action but did very few of the things mentioned in the questionnaire. All we can say is that a questionnaire must be short if it is to be returned by busy men, and that what this questionnaire covered was important, even if not inclusive. It is my prayerful hope that this survey will be of some help in the Church’s effort to bring into closer harmony the will of God and the ways of men.

Characteristics of the Churches Included in the Mailing List (i.e., those churches served by the same minister since January 1, 1953) **and the Respondent Group** (i.e., those churches whose ministers returned the questionnaire).

Membership Category	I (1-200 members)	II (201- 500)	III (501- 1000)	IV (1000 plus)	Totals
A. All Churches in Synod	283	139	68	35	525
B. Churches on Mailing List (% of all churches in membership category)	28%	65%	83%	88%	49.5% (260 churches)
C. Churches in Respondent Group (% of all churches in membership category)	15%	53.9%	67.6%	68.5%	37.9% (199 ministers)

Note: 1. The churches in this respondent group serve approximately 55 per cent of the Presbyterians in the synod.

2. The sample must not be considered a "representative sample" of the churches of the synod. It is weighted in favor of the larger churches, whose ministers remain longer, and in favor of ministers who are

interested enough in SEA to return the questionnaire. This must be kept in mind in the analysis of the tables presented.

3. Some ministers of small churches served more than one church; they were asked to consider the church located in the community in which the manse was located.

Extent to Which Church Organizations Have Discussed or Studied the Pronouncements and the "Letter to Presbyterians" in the Last Two Years or So, as Reported by 199 Ministers.

Study or Discussion by:	Number of Churches with Organizational Study of:	
	<i>Pronouncements</i>	<i>Letter</i>
1. The session	55	55
2. One or more organizations other than session	65	30
(Women excluded)	48	28
3. Two or more organizations other than session	16	4
4. Three or more organizations other than session	4	1
5. No organizational study or pulpit or bulletin discussion	45	64
6. At least one organizational study of pronouncements and Letter (not necessarily the same organization) (session not included)		10

Note: 1. In only 10 churches was there study by some organizations, other than the session, of both pronouncements and Letter.

2. Re No. 2, above: women's groups studied the pronouncements in 30 churches, and the Letter in 4.

3. In a substantial number of churches there was neither study by an organization, discussion by the session, or comment by minister in pulpit or bulletin. This was true of approximately one fourth of the churches in the case of the pronouncements, and one third in the case of the Letter.

Ministers were asked whether their churches had officially designated SEA committees; and, if so, to give the name and address of the chairman. Forty-five ministers out of 199 reported the existence of such committees. Questionnaires were sent to the chairmen. Thirty-seven replied. Five of these served women's associations, or other particular organizations, rather than the church as a whole. Three denied knowledge of any such committee. Ten reported that the committee had just been organized. Of the remaining 19:

7 reported no activity during the past two years or so (5 of these had no plans)

8 reported general activity such as "watching developments and keeping people informed" or

one or two projects, such as sponsoring displaced persons, initiating study of pronouncements, etc.

4 reported a greater number and variety of activities.

Some Examples of Activity by These Committees:

- Instituting a youth center;
- Sending a letter to members of the congregation, interpreting the Letter to Presbyterians;
- Recruiting stenographic aid for a

neighborhood organization;

- Contributing items to the church's weekly bulletin, calling attention to social issues;
- Temperance activities;
- Recruiting poll watchers;
- Getting church organizations to study pronouncements or Letter.

Note: Out of the 199 responding churches, the number having official SEA committees undertaking at least one activity during the years 1953 and 1954 was certainly below 20, and perhaps below 15 (depending on activity of the 8 committees not responding to the questionnaire).

Interesting Things That Churches Have Done:

- Organized a course in the men's club on participation in politics and elections;
- Announced through newspapers and radio announcements a formal resolution by the session, approving the Letter to Presbyterians;
- Invited candidates for local, state, and national offices to a church dinner;

- Reserved a short period of time on many Sunday mornings for a brief "Religion in Life" commentary, using materials from SOCIAL PROGRESS or the pronouncements;
- Distributed mimeographed summaries of the pronouncements;
- Preached an annual series of sermons on the pronouncements;
- In one church, the deacons invited a social worker to discuss the problems of the community. The end result—a community council.

(Note: The figures quoted in the first two paragraphs below do not include sessions or women's associations unless specifically indicated.)

This study indicates that social education and action may be more neglected than many have thought. Of every ten ministers responding to the questionnaire, six reported no study by any organization of the church (women's associations and sessions excepted) of the General Assembly pronouncements or the "Letter to Presbyterians" or SEA study literature. Only three ministers reported the opposite—i.e., study by some organization or other of the pronouncements, the Letter, and at least one study piece. In most other churches, there would be study of the pronouncements by the men's club in church A, study of *Everyone Welcome* by the Mariners in church B, etc.

In a large number of churches, no attention whatever was given to the Letter or the pronouncements. In 45 churches (about one quarter of those replying) there was no discussion of the pronouncements in pulpit, bulletin, session, women's association, or any other church organization. The comparable figure for the Letter is 64 (about one third).

These and other findings indicate that social education and action in many local churches is a rather hap-

hazard process. There is no assurance that most of the active members of First Presbyterian Church will be involved in serious study of the implications of the Christian faith for social issues, in any given two-year period.

But this is not to point a finger of blame at anyone. Part of the problem may well lie in the SEA literature itself (a number of ministers complained that it was frequently irrelevant or abstract or too difficult). Some ministers do not believe that SEA is the concern of the church. It is my strong impression—based on interviews as well as questionnaires—that one very important problem is the time factor. SEA does not, like the budget and next Sunday's sermon, involve deadlines, and the issues are complex. SEA is the frequent casualty of a much-too-busy schedule.

Perhaps this is one reason why synod and the General Assembly have constantly urged, since 1940, that local churches establish SEA committees. These requests have not been implemented. Perhaps one out of every fifteen churches responding to the questionnaire has an SEA committee that has done anything in the past two years. (Several chairmen were anxious to do something, but did not know where to start.)

(Continued on page 29)

Preaching and the Problems of Alcohol

By CLIFFORD EARLE, *Secretary, Department of Social Education and Action*

THE occasion for this article is the appearance of a new book, *The Christian Case for Abstinence*,* in which twenty clergymen discuss "the alcohol problem."

The twenty sermons in the volume are the prize-winning statements selected from hundreds of entries in a nation-wide contest sponsored by the National Woman's Christian Temperance Union. There is a short preface by Wilbur E. Hammaker, retired bishop of the Methodist Church. There is also a short introduction by Dr. Andrew C. Ivy, Professor of Physiology and Head of the Department of Clinical Science of the University of Illinois.

The writers of these statements are to be commended for avoiding the trap of trying to base their case for abstinence on the "damage" caused by alcohol in the tissues and organs of the human body. They rightly and wisely base their arguments on the power of alcohol to produce intoxication—that is, on the influence of alcohol on human behavior through its effect on the central nervous system.

One is bound to wonder, however,

why so little is said about alcoholism. These sermons appeared to this reviewer to reflect little concern and only slight knowledge about one of the most grievous and tragic problems related to the use of alcoholic beverages in America.

Indeed, these sermons on the whole make no distinction between the various "problems" of alcohol. The writers seem to think of the matter as one problem, indivisible. A truly informed approach recognizes that there are many aspects—medical, moral, domestic, legal, financial, religious, social, industrial, political, educational, to name the most important. The usual assumption of those who speak of "the alcohol problem" is that there is a single over-all solution. This is an intriguing assumption, but it is unrealistic and impractical.

The book is full of many "statements of fact." The trouble is that the writers are generally lacking in discrimination between good and bad "facts" and are often quite careless in their use of data. Several of the sermons contain statements that are simply not true or that are badly interpreted and applied. (For example, there are many indiscriminating and misleading references to the per

* Association Press, \$3.00, 1955.

capita consumption of alcoholic beverages without regard to the wide variation in the alcoholic content of the various beverages. The only true index to the amount of drinking in America is the per capita consumption of alcohol among persons 15 years of age and over.)

For this reason, the present reviewer feels that he cannot recommend *The Christian Case for Abstinence* to the ministers of our churches. The book is too full of misinformation or good information badly applied.

Now let us go on and consider some positive suggestions for preaching on the problems of alcohol.

First, it is well to remember that pulpit harangues against drinking and against the "liquor traffic" usually have very little effect upon the people whom the preacher is (or should be) interested in reaching with his message—the men and women in his congregation who are "moderate" users of alcoholic beverages. Some of the abstinent people of the church may go out of their way to commend the preacher for his "courageous preaching." It is tempting for him to regard such commendation as high evidence of the success of his preaching on the subject. The probability is that his philippic does more harm than good by confirming the suspicion of those who do not abstain that the Church has nothing relevant to say about the

problems which relate to drinking.

Secondly, preaching about alcohol should always take account of the problem of alcoholism and the plight of the alcoholic and of those who are concerned with him in his difficulty. Here is a subject that should command our Christian compassion. Moreover, it is a subject that elicits the interest and concern of both users and nonusers of alcoholic beverages. When the preacher touches upon this theme he is not drawing a curtain between him and the members of his congregation (usually a considerable proportion of the people) who do not choose to be abstainers. Indeed, when they hear the preacher say something intelligent and useful about alcoholism, they are likely to pay attention and to respect what he says when he presents his case for voluntary abstinence.

Present data concerning the incidence of alcoholism reveal that among men between 30 and 50 years of age, the most important group in the American population, one in eight is an alcoholic. Let us use this astounding "fact" to alert our churches concerning the problems of alcohol and to arouse them to responsible action.

Thirdly, the case for voluntary abstinence should be soundly developed and carefully presented. It may be well to base the argument on four considerations:

1. Occasional and moderate drinking, however harmless it may seem

to be, is sometimes an introduction to problem drinking. According to present data, one in eleven or twelve of all who begin to drink becomes a problem to himself and others.

2. Moderate drinking provides the setting in which problem drinking, with all its accompanying tragedy, occurs.

3. Moderate drinkers are the principal influence in recruiting new drinkers. They set the pattern for drinking in the United States today.

4. Even slight amounts of alcohol can affect a person's efficiency and behavior in such a way as to cause trouble. Many automobile accidents today are caused by persons who are only mildly under the influence of alcohol.

These points add up to the conclusion that it is prudent not to drink. The Christian ideal, however, goes beyond prudence. We are expected to help others to be all that God wants them to be. We are to heed the admonition "that no man put a stumblingblock or an occasion to fall in his brother's way."

Fourthly, effective preaching on the problems of alcohol does not draw the line between the "problem" and the "solution" in such a way as to put everyone who uses alcoholic beverages on the side of the "problem" and everyone who abstains on the side of the "solution." To draw the line in this way makes it virtually impossible for anyone who is not a total abstainer from alcoholic beverages to work with the rest of us on such problems as alcoholism and driving "under the influence." We believe that it is possible to present the matter in such a way that persons who conscientiously do not choose to abstain, but who are nonetheless deeply disturbed about many of the problems of alcohol, can still work with us toward their solution.

This can be done, and we believe it should be done, without compromising our witness for voluntary abstinence as the Christian ideal.

Note—For further reading, see SOCIAL PROGRESS, March, 1955—"Alcohol Re-examined." Order from Department of Social Education and Action, Board of Christian Education, Room 830, Witherspoon Building, Philadelphia 7, Pa.

Citizenship Seminars for Churchmen

Write to the Department for information about three seminars of interest to churchmen, both lay and clergy, scheduled in early 1956:

Washington, January 24-26—Seminar for "town and country" churchmen.

Washington, February 7-10—Churchmen's Seminar: "Your Government and You."

New York and Washington, March 13-16—World Affairs Seminar: "The United Nations and U. S. Foreign Policy."

Sanctuary

THE CHRISTIAN AND HIS DAILY WORK

"Whatever your task, work heartily, as serving the Lord and not men."

Our daily work in the broad sense is that which occupies us from day to day, that which we do to help keep things going, whether it be with our hands or with our minds or with our hearts in the encouragement of others. And the whole point of this meditation is that every man's daily work can and should be a Christian vocation.

You can be sure that the Bible has a great deal to say about our responsibility in the sphere of daily work—not by direct reference, however, so much as by profound implication. In the story of our first ancestors' expulsion from the Garden of Eden, for example, man is told that by the sweat of his face must he earn his bread. The writer of Ecclesiastes reminds us of a mood to which we all are vulnerable—that toil is a vexation. Several of the psalms suggest the duty of praising and serving God wherever we are with whatever we have. The same idea is developed as a doctrine of vocation in Second Isaiah.

In the New Testament we are struck by our Lord's many references to men and women at work. Paul's writings enlarge the thought that everything a Christian does, whether he be a toiler or a supervisor, should be done as a response to God's call.

Our text is a verse from Paul's letter to the Colossians, a word that captures the heart of the Bible's teaching about work: "Whatever your task, work heartily, as serving the Lord and not men."

First of all, let us see that work is a built-in element in the scheme of things. It is a necessary part, a "must," of human existence. God has willed it so. We earn our bread by the sweat of our face. Without men at work, the world would be without men.

There is a gap in God's providence that must be filled with human effort. God provides the raw materials for life and for the comforts of life. But men must appropriate these raw resources, prepare them, shape and transform them, so as to make them suitable for human use.

For example, in this pleasant place many means have been provided to facilitate our work. Everything we use, every tool, every furnishing and

device that contributes to our need or adds to our comfort, is a combination of God's provision and man's energy and ingenuity. Here truly is a parable. God provides the raw materials through the abundance of nature, but these resources must be sought out by men, manipulated, transformed, installed, so that only after unspeakable effort on the part of unnumbered persons can they be utilized according to our need and desire.

Such is the wisdom of God and the manner of his provision—nature's resources combined with human energy to furnish the needs and comforts of life. This means no less than that every person engaged in a useful occupation is a partner with God in his abounding providence.

In the second place, let us see that no work that serves a human need is ever to be despised.

How arrogant and superficial are the distinctions we often make between kinds of work, as though it were more honorable to be a business executive with a private secretary than to be a clerk or an industrial worker! Who shall look down upon any necessary work, any useful occupation, no matter how menial or unpleasant? To be sure, only those who especially qualify and who are willing to pay the price of preparation are called to be doctors or lawyers or teachers or craftsmen, and this we should always remember and acknowledge, but can we not see that in a modern crowded city the work of the cleaning woman in your office and the rubbish collector on your street is equally indispensable?

There is an interesting passage in one of the Hebrew "Wisdom" books that commends the special delights of the work of the scholar. The passage goes on to comment upon the work of the farmer, the blacksmith, the weaver, and ends with these discerning words: "For these hold the world together." Ever since the Garden of Eden, our human existence has depended on the continuous getting done of an immense amount of work. Let no man despise any person's part in this inescapable obligation.

Finally, let us see that every useful work can become a Christian vocation. How can we think otherwise when we recall that our Lord himself labored with his hands at a carpenter's bench, for a dozen years or more, and faithfully provided for his mother's household until younger members of the family could take over?

One of the most important Protestant contributions to Christian life and thought has been this tremendous idea that all honest work can be made into vocation, can be done as a response to God's call. The medieval Church exalted Church-related occupations above those of the common life in which

alone the laity engaged. It held that a person could truly serve God only by withdrawing from the secular world and entering a so-called sacred calling. All this was exploded by the revolutionary Protestant conception of vocation which made level the sacred and the secular, not by leveling down the sacred, but by leveling up the secular.

Yet how easily we slip into the bad custom of talking about Church-related occupations as being separate and superior in the service of Almighty God, as though a person becoming a minister or a missionary must have a deeper Christian commitment than anyone in a common calling. Believe me, this is not true. When I say that, I am not making a confession. I am not degrading the ministry one whit. I am affirming the Christian view of daily work. I am saying that every honest job can be done as a response to God's call. I am insisting that your occupation as well as mine can be made a Christian vocation.

How shall this happen? Throughout the Protestant world increasing members of laymen are studying the questions: What does it mean to be a Christian in my daily work? How can I fulfill the call of God in my job? They meet in small occupational groups, discussing the dilemmas and compromises as well as the obligations and opportunities they face as Christians in their everyday work. Here truly is the frontier of Christian life today! Here the Church penetrates and permeates the world's life!

We all have heard the story of the cobbler who said, when asked by a stranger what his business was, "My business is saving souls, but I mend shoes to pay expenses."

We see now that the cobbler was mistaken in his emphasis, as Lex Miller reminds us in one of his books. I plead for a higher, more Christian view of daily work, one that sees that work itself, as well as its by-product, can be a service to Almighty God.

"Whatever your task, work heartily, as serving the Lord and not men."

O God, help us to see that in our daily work we are partners with thee in supplying men's need, that honor and dignity belong to all useful work, and that in our work we can truly serve thee. Amen.

—Prepared by the staff of the Department of Social Education and Action

(Continued from page 10)

of our suppression of liberty; yet there remains in our Government a self-destructive obsession over security that has already produced many famous cases of injustice and has created an inhibiting fear in departments of Government. For every one of these famous cases of injustice, think of the multitudes of people who are pushed aside unjustly and have no redress because few know about them.

There is a problem of security, but it needs to be handled with the utmost delicacy by people chosen because they understand the values at stake; and the curious thing about the record in the last decade or so is that those people who have dealt most with this problem publicly seem to be the ones least sensitive to these values. We have trusted this delicate task to such clumsy hands.

There is much today said about anti-Communism and anti-anti-Communism. In some circles there is a tendency to call the kind of things I have been saying here anti-anti-Communism. But the issue is whether or not we are to make anti-Communism into the only standard of behavior, and also whether we are to understand Communism enough to do the relevant things that can truly check its power.

Whenever we make anti-Communi-

nism the one standard of behavior, it becomes a fanatical and destructive point of view that may be a far greater menace to our freedom in America than Communism itself; and it may undermine the free world because it convinces so many people in other countries that there isn't much to choose between Communism and this type of anti-Communism. Many neutralist people are made more neutralist because of these efforts to oppose Communism in our own country.

We should emphasize here not so much the bad strategy of this kind of behavior, but rather what this suppression of freedom, this stress on conformity, does to people, the overt injustice to the innocent, and, more than that, the premium that is everywhere put on hypocrisy and the temptation to all of us to play safe at the expense of integrity.

It should be emphasized that the revival of religion coincides with the trend toward conformity. This is an indictment of the churches, and yet this new interest in religion can become their opportunity. Is there any other institution in a town or city that can claim as much independence as the Church? The Church is under no American authority. By its very nature the Church should be able to break through this pattern of con-

formity, and it should stand by other people who are trying to break through it—teachers, at the present moment, seem to be among those who have to fight hardest, and librarians.

I have suggested these four areas of action merely by way of illustration. In every one of them the American Christian can do many positive things. There is no excuse for any kind of indifference.

In most cases, there is nothing that I have recommended here that is specifically and uniquely Christian. Christians must live in the same world as all other citizens. They have to choose between the same alternatives that their fellow citizens face. There is no Christian short cut to a solution of any of these problems. Christians may have their own reasons for choosing this alternative or that. They ought to be especially sensitive to the values that others may neglect. They should also be very much aware of the need that every group, including their own, be kept under rigorous criticism, because the Christian understanding of

sin should prepare them to accept this criticism, even though it often doesn't. They should be on their guard against a tendency to make any one interest absolute. They should have the kind of imagination that enables them to understand the needs and aspirations of people who are distant, and the kind of self-criticism that enables them to recognize their own tendency to see the world from a very limited standpoint.

They should have the courage to stand alone, because their primary loyalty is to God rather than to the state or to the community, and they should have the faith to act now even when they cannot see far ahead.

All these things that Christians should have are gifts, and they are gifts of grace and not marks of superiority. These gifts do not of themselves provide the necessary guidance for social policy. They do not take the place of knowledge, thought, and experience. But often they may provide the love, the humility, and the courage without which our minds will fail in wisdom and our wills in power.

An alcoholic seems to have an uncanny perception. He knows if you're "hoping" with him or "coping" with him and it makes a difference . . . sometimes THE difference.

—*From The Builder, Milledgeville, Georgia. Quoted in The A. A. Grapevine.*

Christian ACTION

UN NEWS NOTES

Assembly Opening—Seated in the Assembly Hall at the United Nations at 2:00 P.M. (the meeting began at 3:00 P.M.), your reporter had a chance for quiet reflection. It has become a great privilege to be present at every opening day that the UN General Assembly has met in this country. How different this one was from the first two Assemblies! Delegates entered with assurance, met those they knew, and began with a knowledge of procedure. Most of this was lacking eight or nine years ago. As they came into the Hall ready for business, stopping now and then to chat, one felt that all the group would agree if someone shouted, "Ten years we have been together, and we intend to stay together."

Eelco N. Van Kleffens, President of the ninth Assembly, was absent and failed to hear the many fine things said about his leadership. The temporary presiding officer was the very able Dr. Joseph M. A. H. Luns of the Netherlands. After calling for the moments of silent meditation and prayer, he reminded the group that 1955 had given new hope to the world, that obstacles would be overcome, and surer advance toward the

goal would be made. He referred to the heads of the four great powers, the Conference on the Peaceful Uses of Atomic Energy, the Bandung Conference, and the anniversary meeting in San Francisco.

Mr. Molotov followed immediately with a resolution to seat Communist China. After about forty minutes of debate, on motion of Mr. Lodge, the U.S. delegate, the motion was tabled for another year. Elections followed. This is done by secret ballot. When the ballots were counted, Señor José Maza of Chile had sixty votes. President Maza is a lawyer, the son of a farmer. He has served his country as Minister of Justice and of Education, has been head of the Senate Commission on Foreign Relations, and has served as ambassador to several countries—Brazil, Uruguay, Haiti, Panama, Peru. He has headed the delegation to the UN for four years and is known as a good mediator. He speaks French and Spanish fluently but little English.

In his speech, he said: "In spite of the international tensions during the decade, much has been done in economic and financial matters by the specialized agencies and the regional

bodies, and by certain countries, notably the U.S.A. . . . We are all aware that what has been done falls far short of what is urgently needed. . . . In social matters, respect for human rights remains the item having highest priority. . . . Trusteeship questions, nonself-governing areas, and disarmament will demand much attention."

To complete the organization seven vice-presidents were chosen, but instead of mentioning the individuals, the countries were named—United States, France, United Kingdom, Soviet Union, China, Ethiopia, and Luxemburg.

Heads of committees were next chosen: (1) Political and Security, Sir Leslie Munro of New Zealand; (2) Special Political, Prince Wan Waithayakon of Thailand; (3) Economic and Financial, E. G. Chauvet of Haiti; (4) Social, Humanitarian, and Cultural, Omar Loutfi of Egypt; (5) Trusteeship, Luciano Joubanc-Rivas of Mexico; (6) Administrative and Budgetary, Hans Engen of Norway; (7) Legal, Manfred Lachs of Poland. These responsible positions bring out much fine leadership from small and medium-sized countries. Very important matters are first discussed in these committees before going to the Assembly.

The agenda of seventy items looks appalling. There are not many new matters, but many familiar subjects in various stages of development. Keynote speeches in the first week or

ten days allow different countries to stress their particular points of concern. Great interest was shown in the speeches of Mr. Dulles and Mr. Molotov. Small and medium-sized nations have an equal chance to voice their hopes and fears and often act as deterrents to the larger nations.

The largest number of women in any delegation was in that of Indonesia. One outstanding woman comes from Pakistan, Begum Ramatullah. The former delegate, Begum Liaquat Ali Khan, is Ambassador to the Netherlands. Twenty Foreign Ministers head their delegations. Those who wish to follow the work of the Assembly would find "Issues Before the Tenth General Assembly," *International Conciliation* No. 504, very helpful. Questions have been clearly stated in it with enough background material for intelligent understanding. It can be secured for the small sum of 25 cents from the Carnegie Endowment for International Peace, 345 E. 46th Street, New York 17, N. Y. The October issue of *SOCIAL PROGRESS*, "The United Nations—After Ten Years," would be useful also at this point.

It seemed that practically all the delegates came with new hope, for it is obvious that tensions have been lessened somewhat. They seem to feel that they have a better chance to carry on their work, but they alone cannot change the climate or sustain the lessening tensions. We, the peo-

ple, must help by intelligent interest, constructive talk, prayer. We have much to say about what the next decade shall be.

A Few Facts and Figures—The budget submitted for 1956 is \$46,278,000. It seems large but, in fact, is the lowest since 1950, and when you recall the per capita rate, it is especially low.

UNRWA—The UN Relief and Works Agency for Palestine Refugees reports from a recent survey that there are still 887,000 Arab refugees, nearly half of them under fifteen years of age. A request will come to the General Assembly for \$120.1 million—28.3 million for relief and 91.8 million for rehabilitation.

The Technical Assistance Board, after reporting 3,000 projects to improve life in many lands, with 4,000 experts recruited, and 4,500 fellowships awarded, stated that it cost the international community 19.5 million dollars while the receiving countries spent over 60 million in buildings, materials, equipment, training centers, and so forth.

There is still time to order UNICEF greeting or correspondence cards. In this way you may send a significant and beautiful card and still help the children around the world. \$1.00 per box from UNICEF Greeting Card Fund, United Nations, New York.

—*Mabel Head, UN Observer*

★ *Citizenship* ★

☒ Washington was stunned along with the rest of the country over news of the President's heart attack. In this city where politics is the lifeblood of existence, the event carries very special implications.

At this writing, there is no conclusive evidence here that the President will not run again—assuming he has a complete recovery—but the possibilities that he will not be a candidate are greatly increased. Prior to this it had been a rather generally accepted fact among Washington observers that he would be a candidate next year and in all probability would win “in a walk.”

The sudden change of events has generated considerable activity in the Democratic camp as well as in the President's own party. If the President is not a candidate, barring some unforeseen circumstance, both of the 1956 conventions will probably be the most “wide-open” of any to be held in the last thirty-five years.

Prior to the elections next year the important second session of the 84th Congress will be held, and much important legislation will be up for consideration. Admittedly, the elections will cast an enveloping shadow over everything that is said and done on the “Hill” this session. The

leaders of both parties will have ample opportunity to hammer out a record on many major issues upon which to "run" in the fall campaigns.

Christian citizens should be aware of and informed on matters to be dealt with in the coming session. They should be making their opinions known and their influence felt. Particularly is this true between now and January while most Congressmen and Senators are in their home districts and states, supposedly "taking the pulse of their constituents." In addition to individual contacts, group meetings could be arranged where the Congressmen would be invited to discuss major issues with the citizens. Most members of Congress welcome this kind of opportunity for exchange of information and opinions if they feel it is done on the basis of genuine interest and concern.

Federal Aid for School Construction—This is one of the main issues to be handled in this session of Congress. Committees in both Houses had hearings and extensive discussion on this matter in the first session but were unable to "report out" a satisfactory bill despite almost unanimous agreement that the need was most urgent. The White House Conference on Education, which is to be held November 28 to December 1, 1955, presumably will come up with some very definite recommendations in this field. The Conference

will be participated in by delegates from all forty-eight states and has been in preparation almost two years. Efforts should be made to see that all state delegations are fully "briefed" on all local needs.

Social Security Liberalization

—Proposals for far-reaching changes in this law are undoubtedly high on the list of matters to be taken up early in the new session. Two bills broadening Social Security coverage were passed by the House in the last session, but were never acted upon in the Senate.

One of these revised the system of benefits for survivors of veterans and servicemen. The other made women eligible for Social Security retirement at 62 instead of 65, provided benefits to disabled adults at 50 instead of 65, and extended coverage to additional groups of self-employed.

International Co-operation

Several items will deserve special attention in the field of United States participation in international programs in the coming session.

The Program of Technical Assistance is now being reappraised, and some definite proposals will no doubt be made. It has been placed in the State Department under a new administrator, who at this writing is in the Far East to make an estimate of future plans and needs. Opposition in Congress to all types of foreign as-

sistance seems to be on the upgrade. Those of us who believe wholeheartedly that helping others to help themselves is vitally conducive to a more peaceful world should make our position known to our legislators.

The U.S. contribution to UNICEF (UN Children's Fund), small though it is, always seems to face opposition. In September the United States pledged itself to contribute \$14.5 million to this fund during the eighteen-month period from July 1, 1955, through December 31, 1956. This pledge is subject to two conditions set up by Congress: the U.S. contribution for the rest of this year shall not exceed 60 per cent of the total contributions made by all Governments, and in 1956 it shall not exceed 57.5 per cent. Though the ratio is decreased for next year, the actual U.S. pledge will be slightly larger than this year, \$9.7 million as compared with \$9 million in 1955. This reflects the increase in the amounts being given by other countries.

The International Education Exchange Program likewise faces hard sledding in Congress. In the last session the House slashed the requested \$22 million to \$12 million, and a conference committee finally agreed on a figure of \$18 million, which was passed. This is less than the amount for last year's program and would seem to be poor economy in view of the importance of this project, particularly in the light of the "cold war." "Cultural exchange must par-

allel military and economic aid if the democratic way of life is to win the struggle against Communism," said the American Council on Education in testimony before Congress.

It seems obvious that if the full impact of the Church and all it stands for is to be brought to bear upon our present-day national and international life, it must be done through dedicated, informed, and active individual citizens.

This activity must extend into every branch of our daily existence. We must be informed and make our influence felt with regard to better housing, better schools, opportunities for the aging, wholesome activities for our young people, and a host of other concerns. In being better citizens at home, our eyes will be lifted to the needs of our fellow men across the seas, and we will be responsive to our obligations for making the world neighborhood a brotherhood.

Important as it is to cast an informed vote at election time, it is of equal importance to be active politically at the local level far in advance of an election. It is here that much of the basic work is done in determining candidates and issues. Only when we as Christians recognize and accept this as our responsibility will we have cause to expect a brighter tomorrow. The time is now!

*—Helen Lineweaver
Washington Office*

(Continued from page 15)

The women's associations devote more attention to SEA than do other organizations, in many churches. But the following comments are typical of those made by presbyterial SEA officers: "SEA is the stepchild of the women's program." . . . "It's harder to get societies to have SEA programs than any other." Quite a few local societies report "SEA projects" in their annual reports, but thorough investigation in one presbytery showed that the great majority of these projects were either regular study programs or social service projects, such as rolling cancer bandages.

All in all, therefore, it seems that most ministers agree with the General Assembly and synod positions on the relevance of the gospel to social questions, and, indeed, with those bodies' positions on particular issues. But only a few have been able either to introduce SEA systematically into the life of the local church, or to establish church-wide commitments to do that job.

The survey included interviews with presbytery SEA chairmen, and

perusal of presbytery minutes. In many cases, the presbytery committee has also been the victim of busy schedules and uncertainty as to how best to proceed. No ascertainable SEA activity occurred in half of the presbyteries in 1954, and in one third of them in 1952. Those chairmen who do the "typical" things (i.e., make reports to presbytery and send letters to ministers) do not feel that their activity makes much difference in terms of what happens in the local church; yet they cannot do much more without secretarial help. (Incidentally, the three chairmen who probably have done the most effective jobs, in the past few years, have had some secretarial help.)

This does not mean that their activity has been useless. They have kept an emphasis before the presbytery. Ministers and laymen have been informed of important developments. New literature has been announced. Fruitful seminars and workshops have been held. But most chairmen feel that the key to effective social education and action, at the presbytery level, has not yet been found.

Do you have a social education and action committee in your church? The manual *Social Action in the Local Church*, published by the Department and available from your nearest Presbyterian Distribution Service (25 cents), will help you to organize an effective church-wide committee.

About Books

Encounter with Revolution, by M. Richard Shaull. Association Press, 1955. 145 pp., index. \$2.50.

This important book deals with the social upheaval, the revolution, that surrounds us and with the positive role it demands of America and Americans today.

For many readers this will be a disturbing book. It is intended to be disturbing, even shocking.

It is downright upsetting to be told that if we Americans continue on the road we are now following, many people in many other lands will turn to Communism. But that is what people, especially young people, are saying about us and to us, in Latin America, Asia, Africa, and in several European countries.

We Americans, reports Mr. Shaull, are generally unaware of the social revolution that is shaking the world around us. The revolution is born of political and economic deprivation of the peoples of Asia, Africa, Latin America. It is nurtured by international Communism, and will involve us if we don't wake up and quickly take steps to answer the needs of the world's underprivileged millions.

The first section of the book is an urgent report to Americans on what

is happening in the world around us. Here are portrayed vividly the methods and the goals of Communism.

The second section of the book deals with the Christian Church as facing its greatest opportunity to act. Mr. Shaull underlines our Christian responsibility.

The author has on-the-spot acquaintance with the revolution about which he speaks both warningly and hopefully. He has served as a Presbyterian missionary in South America since 1942. At present he is professor of Church history in the Presbyterian Theological Seminary of Campinas, Brazil.

This book, a Hazen Foundation publication, should be read by every minister. It will appeal also to older young people and young adults in our churches.

—C.E.

The Strange Career of Jim Crow, A Brief Account of Segregation, by C. Vann Woodward. Oxford University Press, 1955. 155 pp. \$2.50.

Dr. Woodward, who has lived and taught in the South most of his life, is professor of history at Johns Hopkins University. The substance of his book was given as the James W.

Richard Lectures in History at the University of Virginia before a non-segregated audience in 1954. The theme of *The Strange Career of Jim Crow* is that the all-consuming effort of the South to maintain racial segregation in every area of human association is a relatively recent historical phenomenon, and not at all characteristic of "the Old South." The author presents conclusive evidence to demolish the concept of a culturally homogeneous "Old South." There were, and still are, several Southern cultures with quite different traditions and patterns.

Woodward points out that the rash of state and local segregation statutes did not break out until post-Reconstruction days, that in fact the passage of such laws created, rather than reflected, the growing desire to enforce segregation in housing, jobs, transportation, eating and drinking, sports and recreation, hospitals, orphanages, prisons, and even funeral homes, morgues, and cemeteries. This extension of ostracism of Negroes into every conceivable human situation Woodward calls "the new Southern system," rather than the old (p. 8).

Since segregation was impossible under slavery, and political disfranchisement of Negroes came long after Reconstruction, Woodward's oft-repeated thesis, documented again and again, is apparently well established: "The policies of proscriptio, segregation, and disfran-

chisement that are often described as the immutable 'folkways' of the South, impervious alike to legislative reform and armed intervention, are of a more recent origin. The effort to justify them as a consequence of Reconstruction and a necessity of the times is embarrassed by the fact that they did not originate in those times. And the belief that they are immutable and unchangeable is not supported by history" (p. 47).

The implication is that the rigid patterns of segregation in the South were created by law and can be changed by law. What this means to segregationists in the North is obvious. If the South is not the monolithic, unchangeable culture it is frequently pictured to be, the patterns of Northern segregation appear extremely vulnerable.

This book is indispensable for dealing with folk who "have all the answers" about segregation and "human nature."

●

Prejudice and Your Child, by Kenneth B. Clark. The Beacon Press, 1955. 151 pp., index. \$2.50.

Dr. Kenneth Clark is Research Director of the Northside Center for Child Development and associate professor of psychology at City College of New York. In this book he draws upon his wide acquaintance with current research in the emotional development of children and comes up with a clearly written, non-

technical discussion of the root causes of prejudice in children, particularly Negro and white children. Dr. Clark played an important part in the preparation of briefs for the recent historic Supreme Court school segregation cases, and the psychological studies cited by the court lie behind *Prejudice and Your Child*. Concise individual stories are used illustratively throughout the book to give concreteness to the principles it discusses.

The book is divided into two parts, the first dealing with a diagnosis of "The Problem of Prejudice" ("How Children Learn About Race," "Society and Children's Feelings About Race," "The Negro Child and Race Prejudice," "The White Child and Race Prejudice") and the second suggesting a many-pronged "Program for Action" (What can schools do? Social agencies? Churches? And parents?). The diagnosis is more specific and helpful than the prescription, which of necessity involves still further diagnosis and general, rather than specific, "programs."

Nevertheless, the book is of tremendous value for parents, teachers,

public-school officials, and ministers for at least two reasons. It substitutes documentary evidence for subjective value judgments about the effects of segregation on human beings. And it severely questions some of the easy judgments and loose statements so frequently made with the best intentions. A few examples: "There is no consistent evidence that parents always play a crucial continuing role in the transmission of the prevailing racial attitudes in their children" (p. 26); "Studies . . . show that individuals who . . . attend church frequently are more likely to be prejudiced than those who do not" (p. 34); "It has not been clearly demonstrated that individuals with the normal [sic] range of prejudices are therefore neurotic" (p. 77); "There is no conclusive . . . evidence that white children are damaged by racial prejudice and segregation to the same extent as Negro children." However, they "are being given a distorted perspective of reality and of themselves" (p. 80 f.).

An exhaustive bibliography and helpful index make this book worth buying for reading and constant reference.

—H.B.S.

Correction

October issue, page 21—The first paragraph should have read: "The Soviet Union has boycotted much of the constructive work of the UN. For example, until very recently Russia functioned in only 3 of the 10 specialized agencies, although within the last year she has become active in 3 more."

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